

CATHOLIC JINGLE.

For one to understand Jesuit methods, it might be said that all Roman Catholic papers are concerned. No wonder the Jesuits and the hierarchy.

But this is not enough. Printed matter is furnished these papers through the Catholic Bureaus and so edited as to guard against errors in argument, doctrine and politics, and secure uniformity of thought and expression. The design of all this is for the hierarchy to do the thinking for the laity.

Generally speaking the Catholic press is not permitted to enter a polemical discussion, or offer criticism of other papers, or discuss religious faith. With priests at the head of most of their papers, and the suppression of all discussions of the world's great thoughts and actions, the Roman Catholic press becomes a dry and dreary rehearsal of fifteenth century dogma, practice and preaching—moldy with age and as lifeless as an Egyptian mummy.

Remembering, then, the restrictions of the automation editors of the Catholic papers, who speak by the authority of bishops, we can readily understand why a certain Rev. Johnston has put a bell on an obscure editor in Minnesota, who calls his sheet the "Bellman"—the man with a bell attached to him to enable him to make a noise and not get lost.

The object of this extraordinary proceeding on the part of priest Johnston is to avoid personal criticism. He therefore pushes this "billy goat" in front of him, as a suitable defense to The Menace, whose shots have evidently found their mark.

This Minnesota man with a Catholic bell on says he is a "Protestant," and his paper not a religious journal. There was need of saying this because both are in doubt. He puts his religion and paper in Jesuit company and control, otherwise he would not have been willing to be belied by Roman Catholic priests of remarkable sanctuaries, like Mr. Johnston, of Baltimore.

The Menace receives copies of all the Catholic papers in the United States, and we will soon be permitted to hear the Bellman's untimely blather and blather in every one of them. They all say, "This is what the Protestant Bellman says about that wicked sheet called The Menace, printed in Aurora, Missouri."

That you may know just what sort of a noise this bellman makes, when priest Johnston pokes him up, and he shakes himself to hear the bell rattle, we print the following:

"One of these infamous publications, loathsome beyond the power of words, this journal has already referred to in language as plain as it is possible to print. It is called The Menace, and it is published at Aurora, Missouri. The anonymous coward who sent The Bellman the marked copies which provoked the first reference to it, continues to send them occasionally. He is afraid to put his name on the copies, lest he be called to account as a disseminator of indecent literature; he is afraid to put the name of the publication on the outside wrapper, lest the filth contained in its bestial pages be consigned to the fire without closer examination. There is no way, apparently, of preventing the receipt of this printed cesspool, but the anonymous sender is wasting his postage, because, as soon as the name of the paper is disclosed, the copy is promptly burned, albeit a decent man feels like taking a bath and getting himself fumigated after having touched it."

Do you call that a dignified rattle of a bell? What sort of an answer is that to the charge that the nunneries, houses of good shepherdas, and other institutions, are immoral, illegal and have been suppressed in France, Portugal and other countries, and ought to be in the United States?

The burden of his jingle is that The Menace attacks the innocent nuns, and that Protestant people ought not to take The Menace. The Menace makes no charges, it gives the testimony of the nuns and priests, and victims themselves. As to Protestants and patriots taking The Menace the growth and circulation of the paper may well give the hierarchy unrest, because it indicates an aroused public sentiment, challenged by the Roman Catholic army, and clerical political party, that has given The Menace a circulation in nine months without a parallel in journalism.

But why do these fellows—the defenders of the faith—hide behind petticoats in their weak defense?

Of course poor nuns are to be pitied, they are slaves in a free land—victims of an unnatural, unholy pharisaical bigotry, and traditional and pagan superstition. We commiserate a virtuous woman, shut behind walls, and imprisoned behind locked and barred iron gates, subjected to priest confessions. These slaves make escape often enough to keep the public informed, and the recent trial of Miss Little Holmes, who secured a verdict and judgment against the House of the Upper Shepherd, Detroit, Mich., puts the matter of treatment beyond dispute.

We are gathering information that when it is completed and published, will open the iron gates and great doors and let a lot of God's sunlight into these dungeons.

If other civilized nations have opened up these institutions, and have driven the nuns, priests, and Jesuits from their borders, there is good reason to suspect that these places in America are not so innocent as they look. Then, too, how the bishops protest and bellow when it is even suggested that they be officially inspected. Why not if they are alright?

Heavens, men of honor and American patriotism, shall these innocent women slave out their lives in poverty and utter heart-breaking wretchedness to fatten the priesthood and enrich a pagan religion?

Let this "billy goat" bellman in Minnesota, a betrayer of Protestantism, cut the string that ties him to Jesuit Johnston, and let him join American manhood in making America free.

Catholics are criticizing the great Encyclopedia Britannica because it is not Roman Catholic. Yes, yes, it is Catholic, not Roman Catholic, and that is the very reason it is easily the most trustworthy. See?

If there was ever need for church unity it is how when every Protestant should unite with every other Protestant in solid opposition to the foreign enemy that comes in sheep's clothing of religion to hide its wolfish nature and political purpose.

When a priest, who professes ordination from on high to the teaching of religion and salvation of souls, so forgets his calling as to mix politics with his religion and intrigue with his devotion, there is surely something the matter with his religion or his politics—and probably both.

Cardinal Gibbons, in a recent address at Baltimore, characterized our system of public education as imperfect, vicious and destructive to the religion of youth. The cardinal evidently prefers the system that has obtained in Cuba and the Philippines for the last four centuries, but the American people will be slow to agree with him. The parochial school is an exotic in America, as it is in every country where the people are capable of self-government.

The passing of Spain in the West is an event of the greatest interest. After four hundred years of continuous misrule, infamy and national shame, she wraps up her flag. The Spaniards began by robbing the Indians and ended by robbing themselves. Their day is over. The last Protestant has been burned and the last Huguenot has been slaughtered. The pope is the only friend left to this once mighty nation among all the powers of the earth, and he is not in the most vigorous health himself.

America is the land of homes. What blesses them helps everybody. What curses them injures everybody. It is because the homes of millions are invaded and imperiled by the conduct of priests that attention should be called to some of the many reasons why priests should wed. Because Roman Catholic priests, minions of a foreign cath-bound despotism, are doing their utmost not to build up the republic in the faith of our fathers, but to sap the foundations they laid, and despoil the people of their legitimate hopes, storm-signals should be raised, and warnings must be sounded out from pulpit, pressroom and platform as never before.

In the city of New York Catholic priests are exhibiting a piece of one of the bones of St. Anne, the supposed mother of the Virgin Mary. Some of these priests may be credulous imbeciles and some may be pious rogues. Archbishop Corrigan knows that no one knows who the mother of the Virgin Mary was, that no one knows about any of the bones of the unknown mother, knows that the whole thing is a theological fraud, knows that his priests, or priests under his jurisdiction, are obtaining money under false pretenses. Cardinal Gibbons knows the same, but neither of those pious gentlemen has one word to say against this shameful crime. They are willing that priests for the benefit of the church should make merchandise of the hopes and fears of ignorant believers; willing that fraud, that produces revenue, should live and thrive. This is the honesty of the theologian. If these gentlemen should be taken sick they would not touch the relic. They would send for a physician.

"You (Jesuits) claim the liberty to instruct. For some centuries you have held in your hands, at your discretion, at your school, under ferule, two great nations—Italy and Spain, illustrious among the illustrious; and what have you done with them? I am going to tell you. Thanks to you, Italy, of which no one can think now even pronounce her name without inexpressible filial grief—Italy, that mother of genius and of nations, which has diffused over the whole the most astonishing productions of poetry and art—Italy, which has taught our race to read, does not today know how to read herself. Yes, Italy has, of all the states of Europe, the smallest number of native inhabitants who are able to read. Spain, magnificently endowed—Spain, which received from the Romans her first civilization, from the Arabians her second civilization, from Providence, and in spite of you, a world—America—Spain has lost—thanks to you, thanks to your brutal yoke, which is a yoke of degradation—Spain has lost that secret of her power which she received from the Romans, that genius in the arts which she received from the Arabs, that world which God gave her. And in exchange for what you made her lose, what has she received? She has received the inquisition."

Order a bundle of No. 22.

THE 17 NEW RED HATS.

By K. C. CORRESPONDENT

The present batch of red ambrosia is one of the most numerous batches ever pulled out of the papal oven. The most numerous one ever baked is that which history tells us Leo X pulled out of the oven, thirty cardinals.

The present consistory was not to meet until 1912, but the date was advanced because Pius X, as we are assured, feels much shaken by his recent illness.

In the new batch are ten foreign cardinals and seven Italians, so that the present consistory is made up of sixty-two cardinals of whom thirty-three are Italians and twenty-nine foreigners.

In the new batch are two Americans, four French, i. e., three archbishops and a Jesuit, the noted legitimist, Father Billot, two Austrians, one Spanish, and one English archbishop, Bourne, primate of all England.

Thus all the capitals of Europe that have a right to a red hat, such as Paris, London and Vienna, have been satisfied.

It is regretted that while North America was thought of, South America was excluded, notwithstanding that it comes out stronger on clericalism and pope's tree kissing, but what the Vatican wants today is more dollars, and they are more plentiful in the North than in the South.

The Vatican was hostile to some nominations; two candidates met with great opposition from the Vatican clique. These two were monsignor Amette, French, and monsignor Bourne, English. Because they were accused of being too liberal they were fiercely opposed by the ring who live around the ex-patriate priest of Riese.

But Pius X held firm, and for reasons of international policy gave them the red hats.

The international politics that came into the game were that it would not be convenient at present, with such modern ideas running around, to antagonize the faithful of France and England. The nomination of monsignor Vico has also an important political bearing. Since 1897 he was nuncio apostolic to Madrid. This nomination will prevent the recall of Vico in the near future, which was threatened by the strained relations existing between the court of Alfonso of Spain and the holy see.

Private reasons also had a hand in the game. The nomination of the two Austrian cardinals was urged by Francis Joseph, who had to be contented, he being the right arm of the church.

The Spaniard, Cea y Machio, is the friend of the secretary of state and of the other Spanish cardinal, Vives y Tuto.

The nominations of the Jesuit Billot and Father Van Rossum were urged by the Society of Jesuits.

The nomination of Biletti was in recompense of his services as chamberlain during the illness of Pius X. All the Italian cardinals form part of that "coterie" that in sunshine or rain make their home in the palace of the bronze gates.

Some newspapers observed that the political lines of the new wearers of the purple are very eclectic, according to them the temperate and liberal (?) element will be counterbalanced by the intransigent.

The political horoscope cast by these papers has not been made with much perspicacity, because the new batch is composed almost in its totality of intransigents.

It is notorious that Donbillard, Baur, Cea y Machio and Archbishop Roverio of Cabrera are rabid intransigents. Roverio the legitimist has pretensions to literary abilities, so much so that the Vatican, taking stock of it, sustained his candidacy to the Academy of the Immortals against Duchesne, the noted author of the History of the Church, which was banished from Catholic seminaries recently.

The Italian is the same, Lugari, Pomplil and Biletti being rabid intransigents.

The nomination of the whole bunch is a move against modernism. The batch has one sole end in view, to annihilate modernism. Biletti is an enterer up of modernism, his whole career has been passed in the palace of the Vatican where he has lived since 1884 and, with the secretary of state, he belongs to that clique who hold the pope in their talons. Billot is a Jesuit as is also the noted Bricarelli.

Those who dream of an embrace between church and state in Italy hide not their bad humor. They realize that while many places have been given to the big pots and henchmen in the Vatican no Italian bishop has received the cardinal's hat.

From such exclusion they draw a political motive and assert that the Italian episcopate has not been taken into consideration on account of its attitude towards the war between Italy and Turkey. In the exclusion they also see a move to appease Turkey who would have made remonstrance through the German ambassador and have cardinal Vannutelli's name stricken from the rolls of knightly orders; this would have been a great calamity to Vannutelli who, as every body knows, aspires to the papacy.

The whole batch is anti-Rampollina. Why? The holy spirit will have given a preventive illumination? Rats!

In assigning red hats to America there arose a bitter strife between the diocese of New York and that of Boston. The strife centered about the pope's pence. Like a fox man Pius X adopted a curious compromise. He nominated both the candidates and in that way neither of them felt affronted and the pope's pence fattened accordingly. Dulcis in fundo . . . No, no . . . Anything but sweet, the bitterness at the end.

Those who expected to become cardinals but failed to get the red felt with difficulty swallowed the bitter pill of disappointment, because until a future conclave meets to elect a successor to Pius X there may be no more consistories. Notable among the omissions is that of monsignor Gintini, secretary of the regular bishops, who, in that capacity, has a right to a red hat. He should have had the red hat at the last consistory but also

this time he has been intentionally forgotten. It appears that his being passed over is due to the fact that Gintini is a giant and a dodo, not fully convinced that this world is a vale of tears, but rather that it is quite the opposite. Worthy also of observation is the exclusion of monsignor Lepidi, master of the sacred palaces. Lepidi is suspected of favoring the modernists; moreover he is accused of being too free with his imprimatur to works of ecclesiastics who were subsequently condemned by the congregation and placed in the Index.

From the foregoing account of the scramble for the red hat plum, the readers of The Menace will be able to form their own conclusions about this bunch of worldly, ambitious, intriguing and rancorous priests being the holy spirit's medium of communication to men and women today. They appear to be more possessed of the spirit of Satan than of anything else, and all good Americans should strive to keep this bunch of red-hatted and purple-robed priestly despots and their filthy politics out of the United States.

JESUIT ABUSES

Brussels, Dec. 22.—(Special Cable)—The committee of the chamber of deputies has ordered to be printed the bill introduced by M. Vandervelde, the socialist leader, together with M. Ruyter, and M. J. Wauters, providing for a parliamentary inquiry into the conditions of reform in the Belgian Congo.

The "People" publishes a statement made by M. Vandervelde in support of the measure. It declares that the acts he recites are of the utmost gravity and bound to cause a profound sensation, and announces its intention of publishing a special supplement with documentary proofs of accusations that have been made.

The following are some of the allegations set forth by M. Vandervelde: 1. Several Roman Catholic missions, notably that at Lubumbashi, are evading the prohibition law against the manufacture of alcoholic liquors, of the possession of distilleries, apparatus in the port of Congo situated beyond the M'Poto.

2. That in order to cover up grave delinquencies alleged against a missionary and admitted by him, M. Renkin, minister of the colonies, did not hesitate to arrest the course of justice.

3. That a missionary who was prosecuted for the murder of a native chief and acquitted on the ground that he was not responsible for his actions was allowed some months afterwards to return to the Congo, where he is now continuing his "apostleship" in one of the Schout missions.

4. That the majority of the children who are in the Jesuit "farm-chapels" on the Kwango were stolen by the Catechists of the missions, and are detained there illegally against the wish of their relatives.

5. THAT THE JESUITS INFLICT ON THE NATIVES UNDER THEIR INFLUENCE CORPORAL PUNISHMENT FORBIDDEN BY LAW (CHAINING AND FLOGGING.)

6. That a very large number of the workers, supposed to be voluntary, who are employed in the colonial posts and stations were taken by force.

[The above is an Associated Press dispatch which appeared in all the leading daily papers of the country last week. This is not ancient history, remember.]

"THE SHAME OF IT"

From the Baptist Flag.

Under the above caption, Rev. Lucien Johnson writes a 16-page tract lambasting and cursing out Tom Watson for his impudence in telling the truth about Catholics. It is evident that Watson hit a sore place, or this Catholic priest would not have so wined under his fire. He comes out plainly and says Tom Watson has lied on Catholics. That is plain talk, as Southern people understand it, but when Tom Watson gave the record affirming the things he wrote, why does not Mr. Johnson offer some rebuttal argument and show wherein Watson has lied? No, Mr. Johnson knows himself that Tom Watson has given the facts in the case treated, and he dares counsel so that his people can't see the cloven foot of Catholicism which Tom Watson is making bare. Southern people think as they read, Mr. Johnson, and they can see your failure to answer Mr. Watson, except in your abuses on all Protestants and making them responsible for what Tom Watson writes.

From the way you represent Watson, you beat him two in 'e game in the use of ugly names, and yet you have the effrontery to say let's do things fairly. Why don't you deny Mr. Watson's statements over your own name and discuss with him this issue? We know why? It's anything else you want discussed than this thing that we try to cover up.

Of course, Baptists do not accept your raving against the Protestant ministry, for we existed at least 600 years before Catholicism was born, hence we didn't come out of Rome. The people now wearing the name Episcopate, are, Mosheim says, "The only people having kept pure the doctrines of the Bible and ordinances from the days of the Apostles until now."

Let Protestants rest, Mr. Johnson, and offer to discuss your church claims with Baptists if you want a real engagement, and the Baptists will furnish the man.

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OPPOSES DIRECT GOVERNMENT

Congressman Underwood Says Congress is Responsive to Sentiment

New York, Dec. 19.—Congressman Oscar W. Underwood, of Alabama, chairman of the house committee on Ways and Means, was guest of honor at a dinner of members of the Catholic club here tonight, and delivered an address in opposition to movements toward a more direct form of government.

"If there are evils in our government as it exists today," he said, "it is not in its organic form. It is due to the failure of those in office honestly, fairly and justly to perform the duties imposed upon them."

"My experience as a legislator leads me to believe that congress will ultimately respond to the enlightenment and matured sentiment of the people. The response may not be rapid, but will be probably more permanent and there is certainly not as much danger of enacting hasty, ill-considered or bad legislation."

[Keep your eye on this congressman who banquets with Catholics and talks like a reactionist.—Ed.]

WHY?

Why should such a stir be caused in this country when the head of the Roman Catholic church elevates three archbishops to the cardinalate?

Why should the papers of this country devote columns of space to this matter, going into the minutest details and dwelling upon the most trivial features of the occasion?

Why should President Taft send a cable message to the new cardinals, assuring them that it will give him pleasure to receive them when they return to America?

Why is it a matter of any more concern to the citizens of this country when certain men are advanced to high positions in the Roman Catholic church than if the same thing were done in the Methodist church, or the Presbyterian church, or any other church?

Why is there any more significance in the growth of the Roman Catholic church in the United States than in the growth of any other ecclesiastical organization?

The correct answer to these questions can be given only in the light of those prophecies which deal with the immediate future of the Roman Catholic church, and which reveal what the papacy is to accomplish in shaping affairs in this country. The student of prophecy in considering the very rapid development of the power of the Roman Catholic church in the United States cannot escape the

conviction that things foretold long ago are now coming to pass, and that events are rapidly shaping for the great consummation. It is a time when every eye should be laying hold of that personal experience which will enable him to stand in the trying times now so near at hand.

HOW ABOUT THIS?

From the Coming Nation

Here is something that I earnestly commend to the pondering of every American.

The republic of Portugal has now been in existence more than a year.

It has been officially recognized by every other republic in the world except one, and by several of the monarchies.

The one republic that has not recognized it is the republic of the United States.

What do you think is the reason for this strange fact?

If Mr. Taft on his travels will kindly tell us about this and tell us the truth we will gladly spare him any further defense of the judiciary.

There are very strong reasons why we ought to know about it.

One of them is that the Catholic church is trying very hard to overturn and destroy the Portuguese republic, and the Catholic church has exercised a singular degree of influence over the present administration as over the preceding.

How much has John Ireland had to do with all this?

This magazine meddles with no man's religion; he can believe in one God or a million for all we care. But if any church, whatever its name, has attained such power over the government of the United States that it is able to make us reverse our traditional and well-established policy of friendships to republics and hostility to absolutism, then the country ought to know what fact and know what lobby officer of the people consented to such a condition and for what reason whether for power, political advantage or the promise of a re-nomination.

I notice in recent issue, on page two, under heading, "Priest Digs Menace," that the Rev. K. J. Whalen asks, "why are had and numerous books written?" His answer, "to sell to those who are not satisfied with their own fifth and want to dream over the filth of others." It seems to me that his reply to his own question puts Catholicism and its ideals so clearly to us that we would condemn it on that statement. That's just what we are doing, dreaming over the filth of Catholicism, and waking up to find that our dreams are true.—C. F. Moore, Buffalo, N. Y.

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